

( 1868 )

SELECTIONS  
FROM THE  
VERNACULAR NEWSPAPERS

PUBLISHED IN THE  
PUNJAB, NORTH-WESTERN PROVINCES, OUDH,  
AND THE  
CENTRAL PROVINCES.

From the 16th to the 24th of October, 1868.

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The *Gwalior Gazette*, of the 12th of September, contains the translation in English of the Proclamation issued by the Government of His Highness Maharajah Scindhia, G. C. S. I., dated Gwalior, September 9, 1868.

The *Rohilkhund Ukhbar*, of the 26th of September, furnishes much that has already appeared in other papers. Under the heading "Prevention," it is said that Sir William Muir, Lieutenant-Governor, Punjab, (*sic*) has passed an order to the effect that no guns shall be made in the Roorkee workshops for any Chiefs of the Punjab.

It is noticed that in Jhansie Cantonments 4,000 people in distress, on account of the scarcity of grain, have been employed as coolies, for the repairs of roads, &c., &c.

The *Oudh Ukhbar*, of the 29th of September, contains the following, reference to which has been made in other papers:—  
"We have heard that a Lieutenant-Governor Sahib, whose name there is no necessity for mentioning, has written to the Supreme Government to the effect that, although there are many Hindoosthanees Chiefs under him, they receive a larger

number of guns as salute than he is allowed, in consequence of which he considers that it would be only in accordance with his rank and dignity to have his salute increased. The Viceroy gave this answer,—The Government of India has not established the rules concerning the scale of salutes each is entitled to, but it has been done in accordance with orders from the Queen. The rules have been printed and published, and in accordance with them are the salutes given."

The *Lucknow Times* is quoted to the following effect:—"It is impossible for the Government to please everybody; one person receives a jagheer, as reward for services rendered in time of need, and he has complained to the Secretary of State that the land of this gift from Government is waste land. The Secretary of State has replied that, in such cases as this, where the recipients are dissatisfied, the lands should be taken back and money given instead."

The victory at the Fort Bala Hissar, and the capture of Shumshooddeen Khan, is copied from English papers.

Under the heading "Refusal" the following appears:—"It is said that some of the Rajpootana Chiefs have refused to give assistance in the matter of Railway lines," &c., &c.

The *Nusseem Jounpore*, of the 29th of September, does not contain anything worthy of special notice.

The *Sholatoor* of the 29th of September, under the heading "Prevention of Famine," publishes the following:—"In the times of ancient kings of Hind, there was a custom observed by which the produce of the soil was divided between the cultivators and landed proprietors; for instance, nine shares went to the cultivators and the tenth to the Government. The result was that the market was always cheap, and famine unknown; but if ever the want of rain produced a scarcity the Government stores were opened, and grain was sold cheap, so that no one felt the effects of the famine. One of our own



standing therefore writes, that if the English Government would adopt the same custom the people would benefit; in time of need, grain would be sold from the Government stores, and famine be averted. It would moreover be found to the interest of Government to make this arrangement. In the time of Akbar Shah the first fifty-two krores of Rupees from the land revenue of the country used to be collected in the Treasury, while in this reign, notwithstanding the flourishing condition of the country and the cultivation, it has not increased more than forty-six krores." The editor thinks that it is a very good plan to keep the grain in store, and that the ancient custom above alluded to might be followed with advantage; and he adds that "Huzruth Usuf Ali (Joseph) resorted to this plan during the famine in Egypt, inasmuch as that he collected grain for seven years and provided for the seven years' famine. In the first year he took money from the people, and gave them corn. In the second year he took jewelry, ornaments, &c. In the third he took other property; in the fourth, buildings, gardens, lands, &c.; the fifth year slaves; the sixth he took all who required food in bondage; in the seventh they accepted a life of slavery and fed themselves, and at last he set them free and returned all that he had taken from them," &c. The article concludes with the remark that "Government might experience considerable trouble and vexation in establishing the above custom, as there would be the necessity of fixing the assessment every year, keeping guard over stores of grain, tax-gatherers, &c., &c., whereas there is now no sorrow after the thief; the Government takes what it has ruled in money; let it be a dry, or a plentiful season, it matters little, not a *cowrie* is decreased. Although even now by its merciful conduct the Government takes great thought, but in the ancient custom above referred to there would be much more trouble and loss besides," &c., &c. The same thing, over and over again, concludes the article.

The *Ukmil-ool Ukhbar*, of the 30th of September, publishes the following under the heading "Defeat of Futteh Sing Darogah Douree (*zenanas*) Jeypore":—"A correspondent writes that now-a-days the eye of favour rests upon Takore Futteh Sing, and since two new marriages have been brought about through him, even more favour has been granted by the Maharajah Jeypore, and in the State there is no one like Takore Futteh Sing. But lately the Takore Sahib has adopted such measures as cause the people of the *zenanas* to be much troubled, and the going and coming of other people, *viz.*, the wives of the Sirdars, has been stopped. Two or three days ago the Takore requested that an Accountant should be appointed in the three *Sirkars*, so that he might look over all the papers of each, and that nothing should be done without giving him notice, &c., &c. The reply was that it was not thought advisable to make known private accounts, &c., between people of different castes. Yesterday the case proceeded to great lengths,—that is, the Takore declared that it should be as he pleased whether it was approved or not, on which the reply from the Palace was, 'We do not eat from your grain, we take from him who sits on the *guddee*, (throne).' In short, this Takore adopted such strict measures, that people have been prevented from going and coming in the different *zenanas* (female apartments), and the result was a good beating to Futteh Sing, who was surrounded by some two thousand (hundred?) women; and wounded, one of his hands (or arms) being broken, and he is now under treatment. The Maharajah sent two hundred men of a regiment and stopped the supply of grain and water, so that thousands of women are nearly dying. The Maharajah wishes that the management or control of the *zenanas* be under Futteh Sing, which is against the wishes of others. Thousands of women have been deprived of food and water, and the whole city is in an uproar; the Chief cares but little. The Agent Sahib is at the Durbar, and if something is not soon settled



it will go to great lengths. Some twenty-five or thirty persons of the *zenanas* have been sent to jail."

The *Malwa Ukhbar*, of the 30th of September, publishes the following:—"Those Hindoosthanees who have a desire to go to England and study for the Bar, may be glad to know how that object is to be obtained, and how long it is necessary to remain in England for that purpose. In the first instance they will have to pass an examination in the English language, after which they will have to study law at one of the four Schools. For Hindoosthanees the Lincoln's School (Lincoln's Inn?) will be found most suitable, as there are several natives already there, and the entrance fee is not extravagant." The writer goes on to say that the cost of a Barrister's fees is about Rs. 1,000, and concludes by pointing out the duties of the students, &c.

The *Nujm-ool Ukhbar*, of the 30th of September, after extracts from various sources, publishes the following under the heading, "Highway robbers should have no peace":—"The Secretary of State has received information, that some of the merchants of Rajpootana are in the habit of sheltering these people, and as this is against the rules and regulations of the country, he, the Secretary of State, has written to the Governor-General, to the effect that the Political Agent ought to remember this, and prevent the people from sheltering bad characters in future."

Allusion is made to the custom of the Nepal Government in exacting from the merchants. It is said that taxes are taken from both Nepal and British merchants by the Suba Sahib of Nepal, which is beneficial to him but injurious to the interests of commerce.

The *Noor-ool-Absar*, of the 1st of October, and the *Moofeed-ool-Anam*, of the same date, do not require particular notice.

The *Ukhbar Alum*, of the 1st of October, under the heading "Public good," says:—"In order that the wants and wishes of the people may be known to our rulers, and that the public opinion upon public measures may not be hid, the Governor-General has for some years past entertained the services of an English gentleman in Bengal and the North-Western Provinces, for the purpose of making selections from the native newspapers, and translating them in a Report to Government. When these translators see anything worthy of notice they translate it, and report upon it; this report is printed at the Government Press, and copies are sent to the Secretary of State for India, to the Viceroy, the Lieutenant-Governors of the different Provinces, Chief Commissioners, and other authorities, while the editor of every English newspaper is also furnished with a copy. Mr. Robinson is the officer in Bengal, and Mr. G. Wagentreiber for Oudh, the North-Western Provinces and the Punjab. The Governor-General's high sense of justice has prompted him to make this arrangement, and we ought to feel very grateful for the favour thus bestowed upon the people of Hindoosthan. And as a favour the Government considers that the Press is intimately connected with the Government of the country, which is directly against the opinion of Hindosthanees, who look upon newspapers as so much waste paper, and do not appreciate them in consequence of their unenlightened condition. The meaning of this is that the general public of Hind, owing to their ignorance, do not make known their real condition through the newspapers, and this shows a great want of wisdom. If in any case wrong is done by any of the authorities, and there happens to be no appeal,—or if any man in power has oppressed one who is weaker, or any other grievance requires publicity, such things ought to be made public through the newspapers both English and Vernacular, in order that the head of Government may become acquainted with them. Of themselves, our rulers know nothing of the other world (*Alam-i-Ghaib*)



and cannot therefore, unless it is represented to them, know the real state of the people: for all such cases there is nothing like the newspapers, and such grievances are published gratis," &c., &c. The editor calls upon those who have such grievances to bring them forward without fear, and he will have them published for the information of our rulers; and he adds that he, the editor, is not one to be frightened by any jackal, or anybody, be he who he may, so long as he, the editor, observes rules and regulations, and that the people may rest assured that the Government will look to them.

The *Mujm-ool Bharain*, of the 1st of October, and the *Abhaiyat Hind* of the same date, do not call for particular notice.

The *Khair Khwah Punjab*, of the 1st of October, after extracts from other papers, publishes an article headed "Grain dealers":—"Rain has not fallen; famine stares us in the face; it has fallen on the poor, who are crying to God to have mercy on them. There is no want of grain, for the past year brought an abundant harvest, but for many years the grain market has been dear; and owing to the scarcity the cultivators sell only the *Bhoosa* (chaff) to pay the land tax, and keep back the grain in the hope of obtaining famine prices. On this account grain appears scarce, and the accumulation of wealth to those who have stored grain has fallen as a calamity upon others. Another difficulty is the *Bunneahs* who retail grain, and now that both these parties have filled their store-houses, and refuse to sell, the state of the poor is most pitiable. The villagers go about with money begging of the *Bunneahs* and *Zemindars* to sell grain, but they refuse to do so; in short, until the poor people have been searching for four or five hours, they cannot obtain any grain. The system of political economy observed by the Government is such, that much more trouble and distress is created by it. It is true that free trade should be encouraged, but only where humanity and goodness exist; not as it is in this country, where covetousness and envy

are in every one's heart. Here this freedom of trade and the non-interference policy of Government is a worse evil. Another evil is the practice of Zemindars and *Bunneahs* bringing out, and exposing for sale at such a time, grain which has been stored away for years, from the use of which thousands of persons die. In this country wheat cannot remain sound for more than four years, yet what has been longest stored will now be sold. Although we feel certain that the Government will not interfere in the sale of grain, still it is quite necessary that some prohibition should be made concerning unwholesome grain, as it is like poison to those who eat it. In cities the Civil Authorities generally look to this, but in villages, &c., the evil consequences are great."

The *Punjabee Ukhbar*, of the 2nd of October, after extracts from other papers, publishes, on the authority of a correspondent, the conversation which took place on the 11th of September between Sher Ali Khan and the Government Vakeel. It is said that on that date Ameer Sher Ali Khan privately reminded Sirdars Futteh Mahomed Khan, Mahomed Uslam Khan, Wallee Mahomed Khan, Mahomed Ishmael Khan, and Sher Ali Khan, Candaharee, the sons of Sultan Mahomed Khan, that they were all aware of the friendship that existed between him and the English Government, but that the English Government had not shown any sort of friendship to him. "Of their greatness there cannot be a doubt," said he, "but what doubt is there of their selfishness and self-interest? I have sent many a letter to the English Government, but none had any effect, as no reply has been received. I also sent a confidential agent, and even then no answer came; and with Azim Khan the English showed the same kind of favour. On this the Sirdars present replied that he spoke the truth, that the fact is that the English will not show friendship in the time of adversity, therefore it is useless to preserve their friendship. That when in Candahar, they gave the Ameer



the same opinion on this point. After this the Ameer Sahib dismissed the Sirdars, and summoned Utha Mahomed Khan, Vakeel of the Government, and Munshi Bukhtyar Khan, to whom he made the same remarks. The Ameer Sahib said such proper and fitting things to the Vakeel that he could not reply to them." The editor remarks:—"This is not like the Ameer Sahib's wisdom. He seems to forget that when our Government recognized Ameer Azim Khan as Ameer of Cabul, they recognized you also as Chief of Herat, and wrote distinctly, that because Sher Ali Khan has not in any way wronged us, so long as any portion of a country remains with him he will be looked upon as its Chief, and the friendship between him and the Government will be recognized. Enough, it is a subject for thanksgiving for the Ameer Sahib that the Government in the time of difficulty did not forget him, and on the subject of assistance it is clear that our Government is always averse to meddling," &c., &c.

The *Lawrence Gazette*, of the 2nd of October, does not require special notice.

The *Allygurh Institute Gazette*, of the 2nd of October, contains the customary amount of interesting matter in English and Oordoo.

The *Rahnoomai Punjab*, of the 2nd of October, the *Unjuman Hind* of the 3rd, and the *Koh-i-Noor* of the same date, do not contain any thing demanding particular notice.

The *Oordoo Dehli Gazette*, of the 3rd of October, publishes the following:—"It is said that one of the Talookdars of Rohilkhund took part in the rebellion of 1857, and, after it, assisted in burying the Christians who were murdered at Shahjehanpore; but when the country was re-occupied by the British he fled into the jungles of Theree, and his property was in consequence

confiscated by Government. After his death his heirs laid claim to some of the property, on the plea that their father's conduct was quite correct, and that proofs of his good work existed, but that in consequence of much hardship upon him he fled. It is said that after enquiry this explanation was accepted, and orders were passed to restore the property."

From Hyderabad, Deccan, "it is said that some bad characters of the *Maharataha* tribes have given out that after two years the English reign in India will cease. When this news reached Sir Salar Jung, he immediately gave orders for the capture of those who had spread the report, but the Police of Hyderabad have not made any captures."

The *Kaleid Ummed*, of the 3rd of October, and the *Meerut Gazette* of the same date, do not require particular notice.

The *Rohilkhund Ukhbar*, of the 3rd of October, remarks upon the liberality of the Nawab of Koonar, who has given a lakh of Rupees annually (?) towards education at Lahore. It is said to be the wish of the Nawab that the interest of the money be devoted to the expenses of the Lahore School; and for himself and his nephew to visit England, the latter to be there educated.

The *Karnama Hind*, of the 5th of October, the *Benares Gazette* of the same date, the *Sholatoor* of the 6th, and the *Oudh Ukhbar*, also of the 6th, do not call for particular notice. The *Sholatoor* notices the ceremony of placing the Maharajah Mysore on the throne, which in accordance with the expressed wishes of the Chiefs and people was allowed to come off during the Dasehra festival.

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The following vernacular newspapers have been examined in this Report, viz. :—

No.	NAME OF PAPER.	WHERE PUBLISHED.	DATE.		WHEN RECEIVED.	
			1868.		1868.	
1	<i>Gwalior Gazette,</i> ...	Gwalior, ...	Sept.	12th	Octr.	5th
2	<i>Rohilkhund Ukhbar,</i> ...	Moradabad, ...	"	26th	"	4th
3	<i>Oudh Ukhbar,</i> ...	Lucknow, ...	"	29th	"	2nd
4	<i>Nusseem Jounpore,</i> ...	Jounpore, ...	"	29th	"	2nd
5	<i>Sholatoor,</i> ...	Cawnpore, ...	"	29th	"	2nd
6	<i>Ukmil-ool Ukhbar,</i> ...	Dehli, ...	"	30th	"	2nd
7	<i>Malwa Ukhbar,</i> ...	Indore, ...	"	30th	"	6th
8	<i>Nujm-ool Ukhbar,</i> ...	Meerut, ...	"	30th	"	4th
9	<i>Noor-ool Absar,</i> ...	Allahabad, ...	Octr.	1st	"	5th
10	<i>Moofeed-ool Anam,</i> ...	Futtehgurh, ...	"	1st	"	5th
11	<i>Ukhbar Alum,</i> ...	Meerut, ...	"	1st	"	7th
12	<i>Mujm-ool Bharain,</i> ...	Loodiana, ...	"	1st	"	7th
13	<i>Abhaiyat Hind,</i> ...	Agra, ...	"	1st	"	3rd
14	<i>Khair Khwah Punjab,</i> ...	Goojranwalla, ...	"	1st	"	7th
15	<i>Punjabee Ukhbar,</i> ...	Lahore, ...	"	2nd	"	6th
16	<i>Lawrence Gazette,</i> ...	Meerut, ...	"	2nd	"	4th
17	<i>Allygurh Institute Gazette,</i> ...	Allygurh, ...	"	2nd	"	5th
18	<i>Rahnoomai Punjab,</i> ...	Sealkote, ...	"	2nd	"	7th
19	<i>Unjumun Hind,</i> ...	Lucknow, ...	"	3rd	"	7th
20	<i>Koh-i-Noor,</i> ...	Lahore, ...	"	3rd	"	6th
21	<i>Oordoo Dehli Gazette,</i> ...	Agra, ...	"	3rd	"	3rd
22	<i>Kaleid Ummeid,</i> ...	Lahore, ...	"	3rd	"	6th
23	<i>Meerut Gazette,</i> ...	Meerut, ...	"	3rd	"	7th
24	<i>Rohilkhund Ukhbar,</i> ...	Moradabad, ...	"	3rd	"	9th
25	<i>Karnama Hind,</i> ...	Lucknow, ...	"	5th	"	9th
26	<i>Benares Gazette,</i> ...	Benares, ...	"	5th	"	9th
27	<i>Sholatoor,</i> ...	Cawnpore, ...	"	6th	"	9th
28	<i>Oudh Ukhbar,</i> ...	Lucknow, ...	"	6th	"	9th
29	<i>Murdhurminth,</i> ...	Joudpore, ...	Sept.	28th	"	5th
30	<i>Benares Ukhbar,</i> ...	Benares, ...	Octr.	1st	"	5th

(True translation.)

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*Government Reporter on the Vernacular Press,  
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DEHLI :  
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